

the world go round," the guiding Fairy informs Tytyl; and Light, another guide, assures him, "You are not alone inside yourself. . . . There are a number of other personalities there, more or less like you and all the time trying to get the upper hand." Once or twice the undesirable ones, a swarm of gruesome, psychoanalytic shades, become visible, and block the steep ways he is climbing in the course of his journey; but for the most part it is by his good angels that he is accompanied.

In spite of the fantasy and fun of the play, the spectators will carry away with them a deep impression of the solemnity of marriage, and of the power of the hereditary impulses at work beneath the plane of consciousness, that sometimes make a man's actions other than he thinks they are and wills that they shall be. Eugenists, when they read the book, will appreciate the wisdom of relying, for the spread of their principles, not so much on direct teaching, which tends to make young people self-conscious and priggish in their love affairs, as on the building up of a tradition and a religion of admiration for health and ability that will form part of the heritage of the mind which is the more securely ours because we are unconscious of it.

**Walston, SIR CHARLES.** *Truth: An Essay in Moral Reconstruction.*

London: Cambridge University Press; 1919; price 5s.; pp. 233.

THIS book is a protest against "the coarsening of our sense of the value of human life, the thriftlessness and profligacy, and, above all, the lowering of the standards of truth," which the war, "barbarous, pedantically cruel and unspeakably stupid," has brought about. It covers a wide range of thought, for it includes in its purview the efficiency and fulness of life which consists in putting one's ideas and feelings into correspondence with the world as it exists in fact and not in surmise. Thus it concerns all the activities in exercising which a man modifies or is modified by things, and influences or is influenced by his fellow men. The author bids us watch a man as we talk to him and note his "preoccupied eyes," his effort to prepare an answer rather than to understand what is being said to him, and his failure to "dispel from his mind for a moment the urgent and absorbing appeal of his own thoughts and his impulses of self-expression." The distressed listener does not realise the truth as it is in other people. Therefore he does not really know himself and cannot be honest with himself, for it is "the realisation of truth in its relation to ourselves which produces the honest man." One suspects that the exuberant conversationist who meets with such inattentive listeners may be a bore. There are heavy moralisings and humourless warnings in the book that suggest such a possibility. Nevertheless the imperfection of sympathy between conversationists which comes of their never attempting to enter into each other's minds is so common a cause of perversion of the truth, that one is glad to have it pointed out. Moreover, it serves as an illustration of the neglect and the cultivation of truth in the most important affairs of public and private life. In a chapter on "Efficiency," for instance, in which the Englishman's amateurishness and contempt of knowledge are deplored, a demonstration is given of how the success which a man achieves in pursuing his vocation, and the nobility of the character which he makes for himself in the process, depend upon the thoroughness with which he understands the material in which he works and the people with whom he has to co-operate in dealing with it.

In using his faithfulness-to-fact formula in the interpretation of social relationships, the writer touches on the immediate interests of the eugenist. He regards marriage and home life as "the *irreducible* units of organised society," but thinks that in the future some changes will have to be made in sex morality, particularly as it affects unmarried men and women, and that frequently both opposition to and advocacy of such alterations are, in reality, nothing but "finding justification or condonation for the satisfaction of one's own personal desires in the form of philosophic generalisa-

tion." One recalls, in this connection, the attitude towards divorce which was taken up by two equally high-minded men—Milton and Gladstone—who rank among the makers of England as the land of the free. The example which the writer himself puts forward is that of Tolstoi writing *Anna Karenina* in the glow of youth, and *The Kreutzer Sonata* in the sobriety of later life.

In a chapter on "The Ideal University," Sir Charles again deals with matters for which eugenists care. One thinks, as one reads it, of Mr. W. C. D. Whetham's opinion that the first-class ability for which alone provision should be made at the universities is comparatively rare, and that if the number of scholarships were increased the standard would be lowered. Sir Charles thinks that only students who love intellectual work and do not have to be bribed to learn should be admitted; and that they should devote themselves to pure science, mapping out the fields in which technicians will have to work and initiating the large movements that condition the thoughts and actions of whole nations. He mentions the theoretical studies of Sir Humphry Davy, Faraday, Hertz and Clerk-Maxwell, which led up to wireless telegraphy, by way of showing how principles ought to be worked out apart from peddling practice and considerations of immediate utility, and sets forth many other examples that should encourage the eugenist in making the researches which the general public regard as merely academic and entirely useless.

The book is full of large and noble conceptions of the duty of the individual to society as a whole, and of the responsibility which accrues from the possession of intellectual gifts of a high order; but there are queer self-conceits and self-assertions in it which detract a little from the impression of large-mindedness which it makes on the reader. But a book of so wide a scope cannot be free from faults, and in view of the fine, Socratic faith in knowledge which it exhibits these can be overlooked. Eugenists will be interested in it, in common with all who are seeking truth.

**Stopes, MARIE CARMICHAEL.** *Wise Parenthood.* A. C. Fifield; 1919; price 2s. 6d. net; pp. 32.

THIS is a sequel to *Married Love*, and deals exclusively with birth-regulation. This statement indicates that it will be welcomed by that section of the population which desires to practice birth-restriction.

In this little volume the authoress, not content with expressing strong approval of this practice in certain cases, proceeds to criticise the methods for birth-prevention commonly in use, and to condemn some and advocate others, going so far as to illustrate and explain the technique required for the use of a certain small rubber cap which is to be "accurately fixed round the dome-like end of the womb."

The improbability of success in this operation, and the extreme likelihood of producing slight lacerations in the effort to place and remove this cap, and the knowledge that lacerations in this area are peculiarly liable to predispose to cancer in certain people, should be enough to condemn it. When, however, we read that this cap may, with safety, "remain undisturbed for a few days or a week," the lack of medical knowledge displayed is still more apparent. The uterus is an organ lined with mucous membrane, and has a natural secretion. It has three orifices, the largest of which, and the only one opening externally, is to be closed for hours or days by a rubber cap. The other apertures are small and connect indirectly through the Fallopian tubes with the ovaries. In very many cases the lining of the womb may be in a slightly unhealthy condition, and this bottling up of the discharge would be a serious risk, and would increase the probability of a septic condition arising, and all such conditions are specially dangerous in these regions. Miss Stopes recognises the possibility of failure in the fit or adjustment of the cap and therefore suggests a quinine pessary in addition. Of the action of quinine on the